



The Temple Artisan

OCTOBER, 1918

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

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No. 5

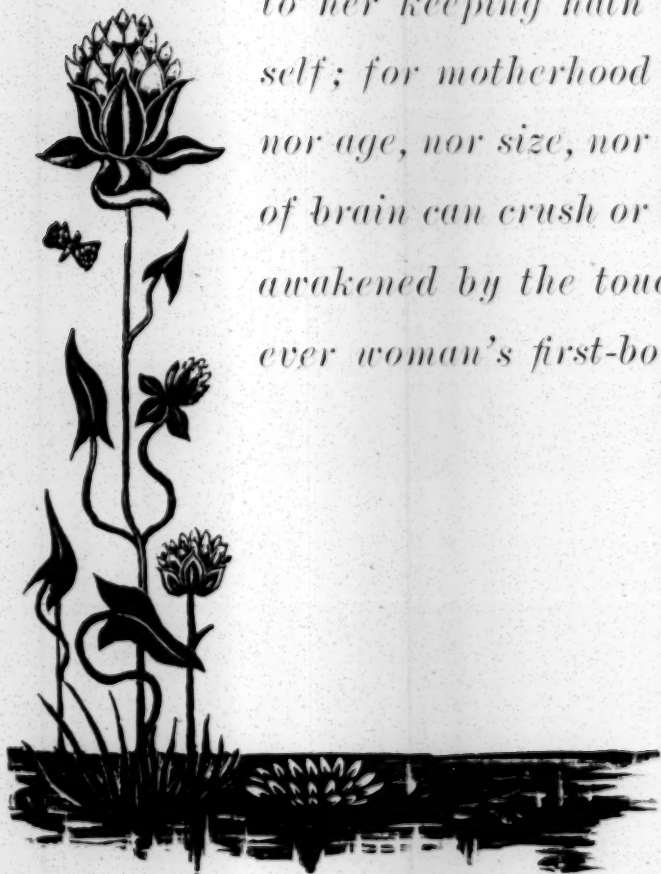
Behold, I give



unto thee a key.

HER FIRST BORN

To every woman is born a child—a son—when love hath been cemented by the marriage bond, and to her keeping hath a man surrendered self; for motherhood is woman's sphere, nor age, nor size, nor strength of body or of brain can crush or kill the motherhood awakened by the touch of love. Man is ever woman's first-born son.



THE NINETEENTH ANNUAL CONVENTION.

(Report continued from September ARTISAN.)

SUNDAY EVENING SESSION.

In the evening at 8 p. m. the Annual Meeting of the Order of the 36 was held with Initiations of Candidates.

MONDAY.

At 3 p. m. at the Halcyon the Annual Meeting of The Temple Builders was held, the work of the year reviewed, and demonstrations given by the resident children members.

TUESDAY.

At 2 p. m. the Annual Meeting of The Temple Home Association was held at the Headquarters Building. Reports were rendered and Directors elected as follows: Mrs. F. A. La Due, Dr. W. H. Dower and Edgar Conrow to succeed themselves.

The reports showed the condition of the Association to be sound and on a good foundation and self supporting under the present system. It was brought out in discussion that the main purpose of the Association at the present time is to conserve the land holdings, promote the settlement of members thereon as much as possible, keep in line with the fundamental purpose of the Association to aid in every way possible the building of the city to be as predicted by the Master.

WEDNESDAY.

The all-day picnic at the beach was the feature enjoyed fully by all who attended, giving a refreshing interlude between meetings.

THURSDAY.

In the afternoon on the Halcyon grounds an open air meeting on Economics was held. Prof. H. W. Hetzel of Philadelphia talked on the fundamentals of Single Tax. After the meeting Prof. Hetzel, himself an old-time student of Esperanto, the Universal Language, gave an interesting talk on that subject with blackboard illustrations.

P. K. Mohr, W. A. Wotherspoon and Sydney N. Hillyard made interesting addresses at this meeting.

In the evening in the Halcyon parlors Miss Florence MacFarlane and Mrs. Florence Callender arranged an interesting meeting consisting of poetical readings and music.

FRIDAY.

At 10:30 a. m. a Devotional Meeting was held at the Cottage Headquarters. This Devotional Meeting has become a much appreciated feature of the annual gatherings as high forces are invoked and realized.

In the evening a Good and Welfare meeting was held at the Headquarters cottage.

SATURDAY.

At 3 p. m. at the Halcyon, Dr. Foster gave an interesting address on the philosophy of Swedenborg.

In the evening on the Halcyon Ground a Song Chorus was held to which the public had been invited. Songs composed by Temple members were sung, including some of the Cauldron songs. Some of the camp songs were rendered as well as the old "standbys" always appreciated. Solos were interspersed with the chorus work. Dr. Little conducted the meeting.

SUNDAY.

In the afternoon beginning at 3 p. m. Temple Talks were held at the meeting at the Cottage Headquarters. Interesting talks were made by visiting members. The speakers were Franklyn Wolff, Mrs. S. N. Hillyard, Mrs. W. A. Wotherspoon, Dr. G. B. Little, J. O. Varian, Geo. Bailey, Ernest Harrison.

The meeting adjourned at 5 p. m., concluding the Nineteenth Annual Meeting of Temple members.

CONVENTION MEMORIES.

I am remembering back to the day of the first meeting. Ignorant we were of each other, and very dimly knowing why we came.

Forces were passing into and through us searching our powers. It was the initiation of vague yearning—ignorance was upon us, and a prophecy of difficult days. Great dreams were there of harmony and light, with deep misunderstanding latent behind.

Cycling the years fast drifting onward, we met and met and met, and many faces changed or disappeared and new ones there to fill their places; a few were constant to the yearning and the dream. Misunderstanding sat with us year after year, a smoldering fire. Blindly we held together; fiercely we broke away; a few were caught by the Power and the Dream and were not swept away.

Steadfastness sat with them. Set purpose became their friend and the years hastened onward.

The heterodox and the orthodox types were there, the sheep and the goats; Misunderstanding sat between fanning her fire; fiery days she gave through many gray, hard years, and many passed outward through the gates and some went in.

There was a day when Discord seemed supreme, a day of little hope, a year of pain.

Hate sat with us and held its head in pride, the few with steadfastness sat closer for the pain.

Comradeship and love were growing into life, back to back they strove through dark dim days; the wind of fate blew hard upon their souls; the earthquakes rocked their homes; they met the hour grim, resolute, though few.

Then came a shock from out the destiny shaking even the pillars of the house; Destruction seemed to hover over us; strong steadfast ones lost heart, sad was our state; even between the wise misconception lived, few words were said but twisted in the ear.

We came together in a pall of gloom, suspicion snake-like coiled within our hearts our faces masked; the steadfast were not close in confidence, the Temple rocked.

We sat together separate and cold, a hungry longing in us for the close warm heart. Sore we were with bitter words, deep wounded, astonished from savage acquisition.

We sat together separate and cold. A hand passed through the room, a breath came in, a light shone on us, a silent Peace was there. We knew again our brother by our side. The opening words were gold—gleams of love, the fiery day had passed into the Peace. Again we knew our comrades staunch and true, their eyes were

gleaming friendship and respect. The bitter days were gone from out our souls.

Troubles were many since that day of days when we rebound ourselves in brotherhood.

Years have passed onward full of difference and Misconception still must have its chair. But each year as we come, we come more close, the Peace is deeper and the Love unfolds; and we pass onward stronger in the day and we pass onward deeper in the night.

I am remembering back the first meeting; ignorant we were of each other, and very dimly knowing why we came.

J. VARIAN.

HEALING.

(Concluded).

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXI.

The Initiate, Paul, voiced a statement which should be of interest to that section of New Thought healers who claim to use the power of Faith alone as a means to the healing of all disease. He said, "Faith without works is dead." Faith void of obedience to the laws which govern the plane of action upon which it is applied is truly ineffective. The works to which Paul referred must be concerned with the matter or substance of the plane upon which the energy of Faith is acting at the time being. The universal laws which govern the plane of mind or soul decree that the substance of mind can only operate within its own plane—its particular rate of vibration. The governing laws of substance or matter of lower vibration than that of Manas,—matter of greater weight and density, cannot allow such matter to enter the Manasic plane. It would be in defiance of the governing laws of both planes were it possible to transport a piece of iron ore or of physical tissue into the substance of the Manasic plane. But a perfect picture of that iron ore or tissue might be observable by inner eye upon that Manasic or Psychic plane, and that picture would be clearly the result of the action of the rays of the Central Spiritual Sun within the substance of an intermediate state of substance between the mental or astral and the physical plane—a state corresponding to a film or negative in the case of a photograph taken by means of solar light, a camera and negative plate.

The ignoring or repudiating of the necessity for an intermedi-

ate vehicle to bridge the gulf between spirit and matter constitutes one of our chief objections to the promulgating of some of the modern theories founded on, so called, spiritual healing. Another objection is based on the deceit practiced on the ignorant by those who fly to the medical fraternity for aid in emergencies, and claim all credit if success has crowned the efforts of the physician or surgeon employed and repudiate responsibility if the latter are unsuccessful.

In every instance where a genuine cure of an actual (not an incorrectly diagnosed) disease is healed by the application of spiritual or mental means, it is due to the recognized or unrecognized action of the third, the intermediate state or entity which to the orthodox mind bears an idea of the Christ. This intermediate state from one point of view may correspond to a flux, in which two totally dissimilar states of substance may be made to unite and thereby become an entirely different form of substance. This intermediate state is unconsciously accepted and termed the healing force by many New Thought advocates, although often unaware of its ultimate nature or the laws which govern it.

It is to be regretted that in some instances the right to study modern works on chemistry and other scientific works is denied to students by their teachers, for it would lead to a better understanding of the spiritual, mental and physical laws, and only too often the refusal to do so is based on the fear of losing their adherents, rather than on the best good of those concerned.

Far be it from me to deny the power of any attribute of the God-head. My objection to the use of the finer forces of Life lies in what I recognize as the total ignorance of the majority of those who would so use them, and therefore the frequent misuse of those forces and the final sad results of such misuse. The man who would use a very precious stone for the shoveling of earth would be termed a fool or worse by those who saw him do so when a common tool was available. Yet something far more precious is often applied to such a passing immaterial thing as a slight headache or sore finger which only requires some slight material aid.

As before said, the inconsistencies, the illogical findings, the cruelty and indifference toward the suffering of others, by many of this class should make an intelligent man carefully consider the whole question of mental or spiritual action in the healing of disease or the gaining of material values.

H—

A LETTER FROM THE MASTER.

TEMPLE TEACHINGS. No. CXXXII.

My Children:—

I greatly deplore the necessity for adding vital energy to a thought form rapidly taking shape on the lower manasic plane, as does occur in even considering the basic ideal of a subject which is primarily responsible for bringing a thought form into expression, for the more vitality a thought form is given the quicker it may be materialized and the stronger it may be. While the form in question is already in material expression in some of the European nations, it will inevitably eventuate in America also, unless there is a radical change in the minds of the people in relation to the general interpretation of the words, personal freedom. This is my justification for bringing the subject up for your consideration.

As is always the case, the awakening of one pole of force or matter prefigures the awakening of the opposite pole, and with the awakening of the positive ideal of Liberty in the minds of a people; its negative pole, License, becomes the ultima thule of endeavor in that portion of a race which has not yet evolved to a perception of the ideal of Liberty which is held in the minds of a more highly developed portion of the same race.

The one fundamental and all-important base of a true civilization is the ideal of the family. The purity of a race; the possibility of a clean genealogy depends upon the offspring of the union of one man to one woman, and whatever strikes at this base,—this root of civilization, strikes at the possibility of the continuous existence of the race. The man or woman who indulges in promiscuous co-habitation is guilty of a very far-reaching crime against the race to which he belongs.

Whatever may be the faults or failings of Orthodoxy in other respects, its insistence on the sacredness of the marriage tie has been a most redeeming feature. I am bringing these points up at this time for the days are fast coming when one of the results of this world upheaval which I have termed a religious war, and of the precipitation of the thought-form previously referred to, will be upon you as they are now upon Germany and some other nations of this dark star.

The days when whatever body is in power at the time may advise and even demand that promiscuous co-habitation shall obtain,

using as a plea for the same the supposed need of numerically maintaining the population of a nation, and I ask you men who have wives and mothers, sisters and daughters, if you are inclined to countenance the false ideas of personal liberty in matters of sex now being freely discussed among many people. How would you feel if you were to see the bodies of those wives and mothers and sisters and daughters at the mercy of some of the human beasts of prey who are now actively supporting the acts of the ruling powers of the countries referred to, the men and women whose minds have been permeated with the effluvia arising from the ravings of a madman, because they were either too indolent or too sense besotted to realize the subtlety and the dangers of the philosophy presented to them?

There is a bar sinister on the escutcheon of the soul that can be so utterly deceived as to make it impossible to interpret the word Liberty as others would naturally interpret the same word, and so far as you are spiritually above such a sorely deceived Soul, just so far are you bound to work for the dissemination of the Light of Truth herein imparted to you wherever you are placed. Especially is it your duty if you expect to become leaders of men in the future.

If you do not do this, it will be upon you, and upon others like you, that the onus of such conditions as I have referred to will rest, for you have had the advantage of over 2000 years of preparation and instruction on those lines which make for race purity and high civilization.

You may refuse to believe that here in America, or in England or France, such conditions would be tolerated, but just calmly consider the fact that it only requires the addition of comparatively few more sympathizers to each one of the many groups already formed; groups of men and women who are even now advocating the repudiation of the present otherwise commonly accepted code of morals and high ideals, to bring about conditions which would make for unbridled license.

There is a tremendous responsibility resting on all clean minded men and women, and there is no time to be lost.

H—

NOTE—True Liberty consists of the power and ability to do the right thing at *all times*. Man has not now the freedom of choice which enables him to always do the right thing. He is prevented by the results of past License, and until it is made possible for him to possess freedom of choice by means of a right environment and the evolution of a higher sense of morality true Liberty is the ideal he must aspire to, and by constantly aspiring to it he will surely gain it when the cyclic hour strikes.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—No. 157

ONE TEMPLE BUILDER

One Temple Builder! Is that all the builders there are? No, not at all. There is a goodly number of Builders. But there is one particular Builder you will be interested in hearing about.

He is a boy between eleven and twelve. He is not a remarkable boy in any way. He is bright, lovable, quick, helpful, naughty, and very much like other boys in almost every way.

Sometimes, indeed, he is quite naughty and gives much anxiety to his teacher and to those who are caring for him. This boy you may like to know is not living with his parents. His mother died when he was a wee baby and his father has not been heard from for a long time. So, you see, he is just a boy, in the big, big, world, alone, except as friends may take an interest in him and love him.

No, that is not exactly true, after all. He is one of the children of the Master of Love and Truth and that is the most wonderful thing in all life.

We know it must be wonderful for we hear so many people saying "How they wish they could see the Master," and we know the Master said: "Whosoever shall receive one of such children in my name, receiveth me."

So it is a wonderful thing to be a child of the Master, alone, in the great wide world, without father or mother or family, and after all this boy we are learning about is a wonderful child.

There is one wonderful thing he is doing you will especially want to hear; in fact it is this one particular thing we want you to know about.

It is what he is doing for the Temple Builders. And here is where you are liable to be greatly surprised.

Are you expecting to hear of some great physical work he has done? Or are you waiting to learn of many bad habits he has conquered, and of numerous people he has helped?

If so, you will be disappointed. He has done some of all these things, but the one great thing he is doing is this,—he has never ceased to hold his interest, his thought, his efforts in the Builders' work.

He goes to Builders meetings week after week with no other children present. He sits alone in the room with the little candle

burning and lifts his thoughts into the light and sends them out into the world to help any who may be in need.

He calls to the other boys when he sees them to come to the meeting with him. He is sorry when they do not come, but says to his teacher, "never mind, we will hold it just the same." He finds many beautiful lessons from nature, from his songs, from the stories and from his work, and he sends them on to you.

And still he is oftentimes, not only naughty, but bad, and you say—"Where, then, is there anything wonderful in what he is doing!"

I say to you think this story over carefully. Every Temple Builder owes this boy a debt of gratitude, for he is a wonderful boy and one of the Master's children.

MAKE BELIEVE

Let's dream, like the child in its playing,
 That things are not as we see;
 Let's change the things 'round us by saying
 They're things we wish them to be.
 And if there is sadness or sorrow,
 Let's dream till we charm it away;
 Let's learn from the children, and borrow
 A saying from childhood—"Let's Play."

 Let's play that the world's full of beauty;
 Let's play there are roses in bloom,
 Let's play there is pleasure in duty,
 And light where we thought there was gloom;
 Let's play that this heart with its sorrow
 Is bidden be joyous and glad;
 Let's play that we'll find on tomorrow
 The joys that we never have had.

CONVENTION NOTES

The Nineteenth Convention was a steady forceful one from many points of view.

* * * *

It was good to see the assembling of the old Temple guard at

these annual meetings. And there are always the new faces ever welcome.

* * * *

A few members who always attend these meetings were unable to be present this year. Among these were, Mrs. Ida J. Wilkins, called to the Atlantic Coast on vital business matters, and Miss H. A. Farrar, detained in Los Angeles, unavoidably. Sister Wilkins visited many Temple centres en route and met with cordial receptions everywhere, while bestowing full measure of Temple love on all who were open to it.

* * * *

It was good to have Brother Franklyn Wolff attending this meeting coming from his military camp at Aberdeen, Washington, for this purpose.

* * * *

Circumstances prevented the rendering of a Mystery play this year, but that ideal is not given up. Conditions were not favorable this year both from lack of talent and other reasons that would have made unreasonable strain on the Centre this year. The Mystery Play Ideal, however, has been born at Halcyon and will become an increasingly appreciated feature as time unfolds.

* * * *

The reciprocal action between local and visiting members is one of the benefits of a Temple convention. Sparkling forces pour forth, helpful and uplifting.

* * * *

On picnic day Sergeant Wolff put about twenty templars through a drill on the beach. At the end of half an hour it was the common opinion that they were ready to go over the top at once.

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